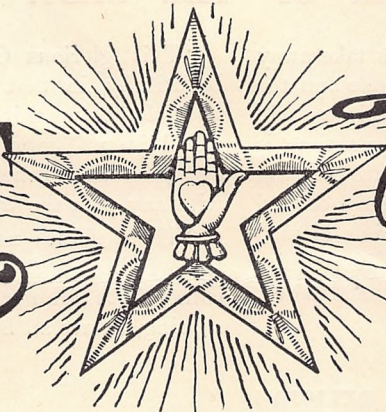


STAR OF THE EAST



A Monthly Journal, devoted to the propogation of the VEDANTA PHILOSOPHY
the Universal Teaching of Souls' Unfoldment

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THE BLESSING OF WORK AND REST.

The reason why work becomes a burden to so many people is that they have not discovered that work must be done from a Karmic point of view.

As mankind of to-day understands so little the law of life, it has not seen that it must adapt itself to cope with whatever comes in its way, not only for individual reasons but to fulfil the law of Karma.

Some students of higher life believe that we should not seek the knowledge how to deal with things, and thereby work out a higher "Karma," at the same time we free ourselves from the confinement of the lower mental planes, but as the faculties are there for learning they should be set in action. The reason why we work so hard and accomplish so little is that our minds are completely unfamiliar with that into which we are forced by the law of action.

As soon as mankind can see that there is a greater purpose in our activities than only that effect we experience individually, work will not become a burden but a pleasure, because we can then see the reason and find the lesson in each circumstance with which we become surrounded.

The reason why activity becomes laborious is the non-adaption for it and the ignorance of cause and effect.

When we can see that all things are divine then we shall also see that the effect of our work will (in its right time) express the divinity by our action in and by it. The knowledge of adaptability to all circumstances in life is a blessing that will make life sweet and interesting and it will never seem to us "a punishment for our sins" as so many feel.

If the mind is on the divine in life we shall be able to do much more and feel it less than if we can only see the

external and unconscious portion of it. To rest is another important knowledge, and we will never know real peace in our souls until we learn to surrender to the inner and finer in life, and there is the rest which thousands long for, but look for it in other channels.

The mind must rest in order that the body may have its rest, as there cannot be rest where there is worry and and needless fretting.

Everything works, and yet there is complete rest; everything moves, and yet it is still; and this because of its surrender to the power within. The sun, rain, light and darkness—all is motion. The flowers are never still, and yet they have complete repose. So it is with the animals, and the same with man, but he does not understand it. When mankind will yield itself to the inner power of things it will have complete rest in the midst of the greatest activity. It is not a good plan to talk to others of what one does or does not, as such will magnify the task before us, but we should emerge into our work with the full understanding of the effect it will have, and if we do that there will not be so many things for which we have to suffer afterwards. We are well aware that many hold "that whatever is is right"; that is granted, but if we learn that cause must bring effect we will become freed from the lower matter much sooner than otherwise.

Contentment is rest, and we will learn it as soon as we can see that it is a blessed privilege to be on this plane of action, as it will prepare us to know much higher activities and their object after we leave this plane. The reason why mankind is so discontented is that it can not see the object of things further than the external senses take it. When we can see the higher meaning of things we shall have rest, peace, and contentment upon this plane, and we will have learned to keep what we have to ourselves, instead of weakening our minds and bodies by telling others of our affairs, thereby attracting ridicule and weakness of those to whom we give our confidence, and in that wise we shall have lost the interest in life we had before we gave out to others what was in our minds to do. "Silence is golden," and it is so in particular when we intend to accomplish great things as we will

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have the full benefit of the vibrations others take away from us when they know. Work and rest is one and the same thing, and when we have learned to see it we will have more happiness and peace the more our time is taken in activity, and we will see that we are helping man, beast, and things to rise to the consciousness of God in all things, and we will also see that there is a blessed object of their evolution. Surrender to the life within, and the hardest work, shall bring contentment and peace.

“VEDANTA, THE MOST PRACTICAL RELIGION THAT MAN HAS YET ATTAINED.”

“The world to-day is overloaded with theories and petty talk without actual foundation, that all should know that in Vedanta no one is ever asked to believe anything until he has proved it to himself, and then he finds it to be the most practical religion he ever heard of.”

“To accept the theories which Vedanta offers regarding all subjects of life is to accept them as the most reasonable of theories the world has brought forth, until we have for ourselves the proof. Believe nothing anyone may tell you until you have worked out the actual answer for yourself. This is where Vedanta stands, and this is why so many scientific men have become its friends and students, each one proving for himself the laws which govern the Cosmic consciousness.”

“Vedanta is the only philosophy or religion in the world that offers to man a scientific, practical method, to follow step by step, gaining results which it holds as facts. Man cannot long live upon words. He wants experience. Each man wants to realise, to feel within his heart, and know that no one can take away from him those truths that alone declare the Vedas, will all doubt vanish and all darkness scatter.”

“To what does all this knowledge lead? For what benefit is the awakening of the powers? Why do we perhaps sacrifice and go without various pleasures to acquire that which Vedanta offers? It is because every human being has travelled a long road through the laws of evolution to the conscious plane he is on to-day; and each of us has a long road to continue until the Goal, freedom is reached. Vedanta, like a mother, offers to her children a quicker and better road—a way that holds the knowledge of our being, and tells us if we would have peace in our hearts and gain wisdom and bliss here and now in these bodies, that she, the Divine Mother will help us. None can escape the onward march whether he wants to or not, the great cycles roll on and on. A human being who wishes to conquer nature, so that no longer the turmoils of grief and woe affect him the same as does the ordinary life about him, may, by the realisation of what Vedanta offers, reach that Goal. It is a fact that the men whose names are best known in history, and who have never been forgotten, signify the real lesson of the Oneness. Krishna, Buddha, Christ, and Remakrishna, in the nineteenth century, in India, all preached this becoming conscious of the great ocean Oneness of which each one of us is a part.”

“This glorious Oneness is the spirit expressed most beautifully in that part of the Vedas known as the *upanishads*, where it says: ‘Just as the sun, the eye of the world is not besmirched with outer stains seen by the eyes; so that Inner Self of all creation is never smired with any pain the world can give, for it standeth apart.’”

“There shines not the sun, moon and stars, nor do these lightnings shine, much less the fire. When He shines forth, all creation shines after Him; by Brahman shining, shines all here below. All is One.”

By EMILY PALMER CAPE.

“Thou shalt know Him when He comes,
Not by any din of drums,
Nor the vantage of his airs;
Neither by His crown,
Nor by His gown,
Nor by anything He wears.
He shall only well-known be
By the holy harmony
That His coming makes in thee.

—E.P.C.

“It is only as a man puts off from himself all external support and stands alone that I see him to be strong and prevail.”—Emerson.

“All nature is but art, unknown to thee;
All change, direction which thou canst not see;
All discord, harmony not understood;
All partial evil, universal good;
And spite of pride, in erring reason's spite,
One truth is clear, whatever is, is right.”

—Ibid.

“Spiritual life manifests a higher purpose and power than are shown in self-indulgence.”—Emerson.

LESSON: THE REALISATION OF GOD BY THE SENSES.

If we deal with the senses from but an external point of view, we cannot realise the inner Self. It is of importance to us to understand that the senses must be trained to perceive the power back of things and express it, and if that is done we shall know (even externally) that the energy in all things is God, and that nothing is wanting as everything is in constant motion. We should not have the impression that the word God means something higher than things we come in contact with, but it means the inner life of which the external is the manifestation, and as soon as we understand this fully we shall find greater opportunities both to understand and bring forth.

All things must be trained to this understanding, and so must the outer faculties in man, and until we have brought such training about we shall only see part of that of which we are a whole.

The result of a greater and wider realisation of the Divine can be readily seen to be great, as it will give us more courage, strength and *will*, and we will pave our way into the solution of questions which we have never understood before. There will be greater happiness in our

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every day lives, there will be greater success in what we undertake, and we will see in all our undertakings greater purposes and benefits than we will see if we only understand things as they appear to us from their external.

We do so little because we understand so little, and it is very simple to learn if we go at it in the right way.

The outer senses can realise God by being trained to see beneath visible things, and there recognize the real, the united whole, and also that when we deal with the particle we deal with the whole, when we deal with the present we deal with the future, and in the future with the past as all are one from every point of view.

We shall find everything better and less troublesome when we can understand that "We are in God and God is in us."

Go into silence on this subject often and it will be clear to us.

THE PRACTICAL WAY TO OVERCOME.

Overcoming is not so much goodness as more perfect understanding of cause and effect. The word in itself shows us that there are things which must be overcome and it is these things we must understand how to deal with. We cannot overcome unless we have a remedy, and it must be so well held in the mind that it is applied at the moment it is needed.

Jesus said "Blessed is he that overcometh," and it is certainly a great power for one to have become conqueror, as then one has risen above small details. Some people take offence at the most petty things, they should learn to see themselves in the greater things and what little things were said and done to them they would not take notice of.

When we understand that we are part of the whole, as well that which must be overcome as that which is the overcoming; we shall not ask so much of our fellowmen because we shall then see that we ask too much of ourselves. It is ourselves we blame when we blame others, and it is ourselves we forbear with. It is not only one or a few we deal with, but we are in the activity of one Cosmic whole, and we are the Cosmic, as nothing is parted from the other because all things act by the same energy. When we can constantly have our minds upon the Divine within man and things, then we shall *see in all* the Divine Self and it will show us that little mistakes which are said and done are but temporary, as the Divine *great whole is ever solid*. This will help us to overcome what difficulties we might meet in our daily life.

To hold in mind the higher is a splendid remedy for all things, as that selfish sensitivity which makes us offended at little things said and done will have no power to act when we recognize that there is good in all things, and that we are the part of both the good and the bad.

When people say things to us we do not think are proper, we know that such is the result of peoples' thoughts, and they become the measures of how much spirituality they have evolved and we should not blame those who have not unfolded beyond the material unconsciousness. Holding our mind on the higher in all things will be the practical means by which we can overcome all obstacles.

THE EFFECT OF A SMILE.

There is a difference in smiles, some are those of inner peace and happiness, and there are others of contempt.

Both kinds are a power, and they have their effect spontaneously, whereas words are not so powerful.

If we go into the presence of suffering with a kind smile upon our faces it takes the mind away from pain and centres itself on peace.

There is nothing which brings such remonstrance as does a hard and cruel countenance, and there is nothing that can stronger create suspicion as does a cold, grave and peaceless face.

Some people have the idea that a grave face is the sign of learning and importance, it might be in some cases, but when I meet a kindly, good, smiling face I know that there is a peaceful conscience within.

There are people who put on a smile to attract, but that kind of smile the knower of human nature knows to be only to attract for selfish purposes. If I am amongst those who are suffering from failure and disappointment and I can say a kindly word with a pleasant smile, it will go far towards giving new hope and courage to try again.

To have a commanding expression will repel me from others, and it often serves hate to express itself. It is wonderful how a smile is appreciated amongst every race on earth. If I am where I do not understand the tongue and those I am trying to make myself understood to give me a gentle smile with the sympathy I need, I am drawn to them whether I can speak to them or not, and I can never forget the imprint it has on my soul. There are smiles which say "Come to me and I will give you rest," and there are others: "You are poor and I am rich, you are lowly and I am high." The latter repels, whereas the former attracts.

Let us see to it that we have peace within, and always give others the gentle smile that can help and encourage them. To hold fear shows fear in the face, to hold thoughts of cruelty shows guilt in the face, and to hold haughtiness shows folly. It does not matter what kind of smile we hold on our faces, it is a power, and by it or without it, others draw their conclusions as to our wisdom or ignorance, as it is a tape-measure that never fails.

CONFIDENTS.

Nothing has been more disastrous on the one hand, and wonderfully helpful on the other as to have someone to confide in, but upon closer analysis, it is only required as long as we have not found out that to carry our own burdens always proves the greatest in the end.

Self-reliance fosters the complete surrender to God and we do not feel that we need the giving of our confidence to others.

Humanity is doing its best under the circumstances, but it is remarkable how easy it is to give away that which was promised to be kept as a confidence. In this wise women are said to be the weakest, but men have in many cases

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been weaker still, and it is no wonder, for in most of the cases men are coarser and more material, from a spiritual point of view, than women. If we learn to see things in their right light we shall find that things which come in our way are meant to be acted out by us, independent of others, in order that we might more fully learn to be independent of others, and in that wise help others by the experience we gain. It is weakness to want to lean on others, it is ignorance to so look for sympathy from others as to burden them with what we must clear up for ourselves. Confidences given to "friends" has been the undoing of many whose plans were well nigh in the bloom of success. Confidences, has caused more blood, tears and death, than any other dependency, for dependency it is, as no one would need to lean on the other who has his faith and destiny placed in the everlasting power of God. Confidants are bondage and not freedom, and that is the reason why it so often leads to sorrow and dissatisfaction instead of happiness.

Vedanta teaches that we should be detached from persons and things and in proportion as we can gain that goal we shall find in the whole that which we seek in persons and things around us, because we come nearer to the great God-consciousness, and there every need will be satisfied. Lean not on others, but let us keep our own counsel, and we shall have more happiness.

WELLINGTON LETTER.

(Continued).

We have been around a little more than we had when we wrote our last letter, and we find some lovely spots here, and we are informed by the people we meet, that there are some wonderful institutions in this place, and if it is possible that we can find time we shall endeavour to see them before we leave this city.

The people here have manifested great interest in our work, and we have greater inquiry into Vedanta than we expected to have here, having quite large houses considering that this is such lively centre owing to the shipping activities in the place.

We have formed a class for the studies of Yoga, and it is larger in number than we were looking for, and I am glad to say that we will have a good Club here before we leave.

The Clubs of Christchurch and Dunedin are doing grand work, having outsiders to visit their meetings on Thursdays, loaning out Vedanta books. They are progressing most wonderfully by themselves, and they will be a power for good and grow to large societies little by little, for great movements always grow slow, but sure, and that is always the right and safest way to advance.

The various latent gifts are wonderfully brought out in different members by the active parts they take in the meetings of the Clubs, such as reading, and personally expressing their views in short speeches, etc., and in due time they will go out and help the movement and bring much peace and joy to souls who are waiting for upliftment and help.

We have met some lovely people here in Wellington, and some of them are advanced souls, and they will become a

power in this city to help others out of darkness. The Theosophists have a good society here, and the members of the Wellington Branch have come out and attended the lectures showing earnestness in helping self and others, and much kindness has been shown us from that quarter.

All movements are included in Vedanta, and as soon as that is fully understood we shall see that Theosophy and Vedanta is the same though it is differently brought forth in different centres.

This letter will be continued in next issue.

Lovingly,

SISTER AVABAMIA.

QUESTION BOX.

Q.—In what relation does the "Rishis, Gurus, and Administering Angels" stand to the guide of the Spiritualists?—N.

A.—"Rishis, Gurus, and Administering Angels" are those souls who have been absolutely freed from matter, they have perfected their Karma on the lower planes of matter and do not incarnate on earth any further, unless they choose to do so. They have become universal oracles for the universal soul (oversoul) and they do not interfere with any individual by controlling the senses of a medium. But they administer, of the whole to the whole, like the great waves from the ocean gives to the ocean, and then being freed they are living in the unlimited, whereas the guides which the Spiritualists say they have are yet in limitation because they are bound to earth by Karma which is not as yet worked out. The fact that "Guides" control mediums shows that they are as yet ignorant of the law of absolute detachment from men and things.

Q.—What does Vedanta mean by detachment, is it meant that we shall forsake our duties, our family, and the work we have to do for the support of our own?—L.

A.—Detachment means particularly, that we should renounce our desires to possess, it is not as much in what pertains to the outside activities as more the mind. Vedanta teaches that those who are householders should not leave their own until they are helped to a condition where they can help themselves, but detachment means to carefully attend to our duties in all things, but not to look for the result of our work, as it is attachment to matter to look for great success for personal benefit. Jesus said: "Be in the world, but be not of the world," and by that, He commanded us, to work without looking for the fruits. This is detachment, which leads to full freedom for the soul.

ANNOUNCEMENT.

We are glad to state that we hope to back in Sydney the first part of September to give a special course of lectures. Please tell your friends there.

All money orders for renewed subscriptions must be sent to J. S. Warner, 1064, P.O. Box, Sydney, Australia.